

The facts of history seem to countenance this hypothesis.

For the feast of All Saints was instituted in France and Germany by order of the Emperor Lewis the Pious in 835 A.D., that is, about a hundred and sixty years before the introduction of the feast of All Souls. The Innovation

was made by the advice of the pope, Gregory IV., whose

motive may well have been that of suppressing an old pagan

custom which was still notoriously practised in France and

Germany. The Idea, however, was not a novel one, for the

testimony of Bede proves that in Britain, another Celtic

country, the feast of All Saints on the first of November was

already celebrated in the eighth century.¹ We may conjecture

that this attempt to divert the devotion of the faithful

from the souls of the dead to the saints proved a failure,

and that finally the Church reluctantly decided to

sanction the popular superstition by frankly admitting a feast

of All Souls into the calendar. But it could not assign the

new, or rather the old, festival to the old day, the first of

November, since that was already occupied by the feast of

All Saints. Accordingly it placed the mass for the dead on

the next day, the second of November. On this theory the

feasts of All Saints and of All Souls mark two successive

efforts of the Catholic Church to eradicate an old heathen

festival of the dead. Both efforts failed. " In all Catholic

countries the day of All Souls has preserved the serious

character of a festival of the dead which no worldly gaieties

are allowed to disturb. It is then the sacred duty of the

survivors to visit the graves of their loved ones

in the
 churchyard, to deck them with flowers and
 lights, and to
 utter a devout prayer—a pious custom with
 which in cities
 like Paris and Vienna even the gay and
 frivolous comply
 for the sake of appearance, if not to satisfy an
 impulse of
 the heart/'²

¹ A. J. Binterim, *op. tit.* v. I, pp. was celebrated at
 Rome. But the
 487 *sqq.*; J. J. Herzog und G. F. date of this particular
 Martyrology is
 Plitt, *op. cit.* i. p. 303; W. Smith and disputed. See A. J.
 Binterim, *op. cit.*
 S. Cheetham, *Dictionary of Christian* v. i, pp. 52-54.
Antiquities, i. 57. In the last of these² J. J. Herzog und
 G. F. Plitt,
 works a passage from the *Martyrologi-um* *op. cit.* i. 304. A
 similar attempt to
Romanum Vetus is quoted which reform religion by
 diverting the devotion
 states that a feast of Saints (*Festivitas* of the people from the
 spirits of their
Sanctorum/ on the first of November dead appears to have
 been made in